

this instance; there was the complication of pulling down the old farm-house and stables to the rectory-house, which were considered an eyesore, and the old materials re-used in the construction of the new buildings. Indeed, very strong and excellent roofs were made out of the old oak timbers from it.

In conclusion I may observe, that though I may have been going over ground oftentimes trodden before, and as the arrangement of small farms, from the nature and habits of the animals to be provided for, must, of necessity, be "much of a muchness," still every new combination of forms will require a fresh description; and I think there will be found something both to interest and instruct in the convenience of the plan, and the characteristic style and effect of the elevations.

### WESTMINSTER ABBEY.

THE external repairs of this beautiful cathedral have been just commenced. We learn they are to be of a very extensive nature—and from the known good taste of the present Dean (Dr. Burton), are likely to be carried on with as much judgment as spirit. We believe that a strong wish has been expressed in a very high quarter, that a central tower, or spire, should be added to the Abbey, the want of which is at present only too evident, but will be still more so when Mr. Barry's magnificent and massive Victoria tower shall adorn the new Houses of Parliament. The difficulty has been in regard to the capability of the Abbey to bear this additional weight—a difficulty which has been overcome. Two plans are now under consideration, the one with a central tower, the other with a spire. The alterations contemplated in the interior of the Abbey, consequent upon Sir Robert Peel's representation to the Dean and Chapter, as to the necessity of providing increased accommodation for the public, will be commenced very shortly, after which free admission will be granted during the whole day, without any fees whatever being exacted. Amongst other *on dit* it is reported that the large statue of *Watt*, which now blocks up and disfigures one of the beautiful chapels, is together with Chantry's fine statues of Canning and Malcolm to be removed to a more appropriate receptacle. The monuments have been for the most part re-cleaned. We hope they will shortly be repaired.

### OUR CORRESPONDENCE.

#### THE CROSS.

(Continued from No. 18.)

TO THE EDITOR OF THE BUILDER.

SIR,—In a preceding paper, we classified crosses under three general heads; we now propose to enumerate them in the order there laid down, commencing with—

1st, *Memorial*.—Under this division of the subject may be considered all such monumental crosses as were raised by public-spirited bodies or individuals, to preserve the remembrance of those who by their virtuous lives or noble actions were the glory of the age they lived in. Such were the crosses placed on the spots where men of austere and holy life had prayed and preached; Camden mentions one with this inscription:—"Hic Paulinus predicavit et celebravit." And it is related of St. Germain, Bishop of Auxerre, that he was a person of such extraordinary sanctity, that wherever he stopped to preach, the people reared a cross in memory of the event. After death, also, wherever the corpse of an esteemed individual halted on the road to interment, crosses were raised with peculiar ceremony. When the body of St. Wilfrid stopped at the Abbey of Ripon on the way to Ripon, the monks washed it, afterwards erecting a wooden cross where the water had been poured out. Those which Philip III. of France caused to be raised between Paris and St. Denis, after the funeral of his father, the canonized Louis, in 1285, were three in number, each 43 feet 4 inches high, and adorned with statues as large as life; these remained until the Revolution. But by far the most beautiful of their kind, both for elegance of design and excellence of workmanship, were those of the virtuous and devoted queen of Edward I.; these, according to Gough, were fifteen in number, of which a fifth alone remains, those at Northampton, Geddington, and Waltham, all containing figures of Queen Eleanor; these are so well known, that it would be useless to describe them, though an interesting extract from the chronicle of Dunstable Priory, relating to one that formerly stood there, would perhaps not be out of place:—"In 12 Kal.

Dec. 1290, died Queen Eleanor; her corpse passed by here, and rested with us one night, and two precious cloths or bawkins were given to us, and about 120 lbs. of wax. When it passed through Dunstable the bier stopped in the middle of the market-place, till the chancellor and the nobility marked out a proper spot, where afterwards, at the king's charge, a lofty cross was erected, the prior assisting and sprinkling it with holy water."

The most extended purpose to which the cross was applied, was in the burial-ground, for marking the graves of those departed in the faith, in order that the passer-by, being mindful, might repeat a prayer for their souls, and, in respect for the holy sign, might avoid heedlessly trampling on the earth that covered their remains. As early as the year 850, Kenneth II., king of Scotland, framed a law commanding that all graves should have the privilege of a holy place, and that a cross should be placed upon them, to prevent their being trampled upon; these were most probably of wood, as there are none existing of a greater age than the Conquest, unless we make an exception of a plain one carved on the end of a coffin, bearing evident traces of Saxon workmanship, which was discovered some years ago in Dewsbury churchyard, Yorkshire. From the period of the Conquest until effigies came into vogue, sepulchral crosses prevailed in a variety of beautiful forms, sometimes plain, ornamented, on coped coffins, and often accompanied with the crest or coat-armour of the deceased; in later days, they continued to be employed formed of brass, engraved, sometimes between figures in the act of supplication; there are many elegant specimens of this last sort to be met with, one in Higham Ferrers church, the tomb of Thomas Chichele, father of the archbishop of that name; at the corners of the cross the evangelical symbols occur. Of the sculptured stone we may mention a fine example in Gressford church, Denbigh, to the memory of a Welsh prince; it is surrounded with foliage, and surmounted by a shield of arms. Not even the grave of the humble cottager was without the distinction of a wooden cross bearing his rebus, or trade's mark; these are frequently shewn in illuminated MSS. when a graveyard scene is represented, and are still to be seen on the Continent, in Roman Catholic countries.

Those spots on which the early martyrs of the church met their deaths by the hands of pagan persecutors, were considered especially sacred, and consequently peculiarly adapted for the erection of ecclesiastical edifices, both churches and monasteries; thus the present Abbey of St. Albans rose on the exact situation where the protomartyr of Britain was beheaded. In most cases these buildings succeeded crosses placed there soon after the events occurred, and in some instances these crosses still remain. In the churchyard of Winwick, Lancashire, where Saint Oswald was defeated and slain by Penda, king of the Mercians, in 642, and afterwards dismembered by the ruthless barbarian, was formerly a Saxon cross; a few years back, the horizontal part of this was up in the yard; this fragment measures five feet across, and is ornamented with knots and other sculptures; on one end is the figure of the Saint with a cross in his hand, and by his side is a Saxon shield and sword, on the other his dismemberment is represented; the figures are all very rude. This relic of antiquity, we have reason to believe, has not been noticed in any topographical work. Nor did saints alone share the honour of monumental pillars; they are found on the burial-places of monarchs and other distinguished personages. In the woods near Alowick stands a picturesque cross, to shew where Malcolm, king of Scotland, fell.

On a battle-field, the tomb of thousands, one cross answered the purpose of those on single graves, viz. to induce prayer for the souls of those who perished in their country's defence; they also served as so many mementos of victory, to animate posterity by the recollection of their ancestors' bravery. A broken shaft still marks the situation where Queen Philippa engaged and vanquished David, king of Scotland, and his invading army in 1346, alluded to in the following words by Davies:—"On the west side of the city of Durham, where two roads pass each other, a notable, famous, and goodly cross was erected to the honour of God, for the victory there obtained in the field of battle, and known by the name of Neville's Cross, and built at the sole cost of Lord Ralph Neville, one of the most excellent and chief persons in the same battle. In the night, 1589, it was broken down and defaced by some contemptuous and wicked person."

There is another of this sort, on Blore Heath, Staffordshire. In all probability the numerous stumps and other monuments, known by the name of crosses, that were either for boundaries, or simply for devotion, were intended as memorials of certain events; and it is much to be regretted, for this reason, that traditionary evidence is so little valued in the present day, as we thereby lose a most valuable chain of historical data. Amongst the peasantry who reside near them, we generally find

some rambling and unconnected tale about the "old stances" in which names and principal features may be taken as correct, and thus, in some measure, guide our researches; but in consequence of the deteriorating view in which tradition is for the most part looked upon, it would be folly to rely upon it with additional and more convincing proof.

2nd, *Distinctive*.—At the commencement of this class boundary crosses present themselves; they are met with in the greatest abundance in wild, uncultivated tracts, dividing counties and parishes; in Cornwall, which is of this character, they occur the most frequently, generally consisting of rude blocks of stone, with a cross carved in relief on one side: those which fix the limits of church lands or sanctuaries are perhaps more ornamented.

In the vast fens round Crowland Abbey they were made use of; one which now, or formerly, stood there, had the following inscription:—

"Aio hanc petram Guthlacus habet sibi metam,"

severally translated by eminent antiquaries—

"This rock, I say, is Guthlac's utmost bound;"

and—

"I say that Guthlake this stone his bound doth make."

Whereas it appears by ancient records, that Abbot Turkel, in 947, made a perambulation of the bounds, and commanded stone crosses (*jussit lapideas cruces*) to be placed at certain distances, whereon were inscribed the names of three or four monks who accompanied him, the last of whom was called Aio, in the translation converted into *I say*: In consequence of the upper part being broken off, the other names were lost. At certain seasons the clergy visited these boundaries in procession; the crosses then formed stations, where they halted to sing a litany, or hymn of thanksgiving, for the blessings of prosperity.

During the feudal period, when the nobles were accustomed to take law into their own hands, and to execute summary justice on offenders, the right of sanctuary was an inestimable privilege to a suspected party, and though in a measure it tended to encourage predatory habits by sheltering the really guilty, yet at the same time it proved a grateful protection to a man who might slay another unawares, and give time for explanation to his overzealous pursuers. This privilege of sanctuary was granted by the sovereign to churches and convents, and extended in many cases for a mile or more on each side, the limits being defined by crosses. King Athelstane granted this right to the church of St. Wilfrid, at Ripon, Yorkshire, with the condition that whoever violated it, should forfeit both life and estates. It extended a circle of two miles round the church, and was marked by three crosses, going by the names of Kanzel, Sharow, and Athelstane. It appears from some of the early councils that any single cross fixed in the earth had the power of affording refuge to any who, being condemned or having escaped, might flee to it, equally with a church or holy place, so long as the criminal remained by it.

Almost every market town has, at one time, possessed a cross erected for the purpose of fixing a permanent spot for the sale and purchase of goods; these are still to be seen in many a secluded spot where the arm of the destroyer's innovation has not prevailed; single shafts of stone, raised on two or three steps, and more or less decorated in proportion to the early opulence of the town. They vary from the square plain block to the towering structure loaded with tracery, buttresses, and pinnacles, like those which once stood in Chesapeake, Charing, and Coventry. The two former of these perished by the hands of Sir Robert Harley, who was commissioned by the Parliament of 1640 "to take away all pictures, crosses, and superstitious figures within churches and without." At Winchester is a splendid cross that has escaped destruction. It was the opinion of Dr. Milner, that the larger sort of market crosses were chiefly erected by the monks of a neighbouring monastery, to whom often the tolls of the market belonged, and that they were accustomed to harangue the people from them. This may have been the intention of those that were arched, as at Glastonbury, Chichester, Gloucester, and Malmesbury, though indeed it seems more proper to receive as true the simpler reason of Leland, who, speaking of that last mentioned, says:—"There is a right, fair, and costly piece of work in the market-place, made of stone, and curiously coulted, for poor market folks to stand drye when the rayne continueth. . . . The men of the town made this piece of work to *hominum memoria*." The richest and most elaborate structure of this kind on the Continent was at Nuremberg. Rome has one of exquisite beauty of proportion and detail.

It cannot be denied that gable crosses were in a degree distinctive, for we find them exclusively on churches, chapels, and other buildings dedicated to the service of God; they assumed an infinity of elegant forms, and are often found surrounded with